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WEEKLY REVIEW.

—"A Subscriber" says that in our reference to Saul and David in our last, we *grossly confused* two distinct narratives. Before his note we had been made aware of the mistake. The water brought to David was from the well of Bethlehem and not from a cruse. The illustration is the same. We agree with our correspondent that it is desirable to be exact in references to Scripture, and our readers can judge if we often fail in this. Our correspondent thinks the illustration might be opposed by another from 1st Kings x. 14-21 (Solomon's furniture). Looking upon the lilies of the field, our Lord said that Solomon, in all his glory, was not arrayed like one of them. And if Solomon were on the earth to-day, we would recommend that the gold of his 200 targets and 300 shields should be applied to some better purpose. The tone of our correspondent's letter seems to us unnecessarily severe, though written and posted on the Lord's day.

—It is with much sorrow we hear of the death of Mrs. Traill, wife of the Rev. Mr. Traill, missionary at Jeypore, four days after having given birth to twin daughters. She had been about four years in the country, if we remember rightly, and her death will be a great loss to the Rajpootana Mission, which has been from the beginning greatly tried by the early removal of its members. We commend the stricken husband to the sympathies and prayers of our readers.

—The *Indian Mirror* says:

There is a beautiful passage in the *Srimad Bhagabat* (11-10-25), which translated runs thus:—So long as righteousness lasts, man enjoys felicity in heaven, but as soon as his righteousness is spent he falls in the course of time, even in spite of his reluctance.

The *Mirror* deduces this lesson:—

We must not rest satisfied with a little purity, but must continue to acquire more and more, so that our spiritual provisions may never run short.

Now, as we understand it, the idea in the original is, that by means of austerities, caste observances, repetitions of the name of a favourite deity, feeding Brahmins, saving cows, and the like, a certain stock of righteousness is accumulated which may even lift the soul out of the chain of births and enable it to go to heaven; but when the sum of merit contained in those religious feats is exhausted, the soul falls again from heaven, and reenters the order of successive births. There is very little connection between this and the 'moral' appended to it.

—The *Indian Mirror* finds in the testimony that led to the conviction of Wainwright, something to favour his doctrine of intuitions:—

"What was it that roused Stokes's suspicions and curiosity to the highest pitch? What was it that led him, in the absence of any direct testimony, to pursue his 'former friend' as the perpetrator of a most diabolical deed? It was not a 'base and prying curiosity,' as he himself assures us, but 'a strange mysterious agency for which I can scarcely account.' We, who believe in God's living providence, do not regard this 'agency' as an inexplicable mystery, but a clear fact of man's natural consciousness, to which both philosophy and theology bear testimony. According to popular notions it would be called *spiritual instinct*, or strong common sense. But all devout believers would prefer calling it by the only right name which belongs to it—we mean the *voice of God*. Some strange voice prompted Stokes to open the parcel and afterwards to follow the cab. Whose voice was it but God's? Let us hear what he himself says on this point. Addressing Wainwright, the murderer, he writes:—'The very instant your back was turned, I seemed to hear a supernatural voice say to me three times as distinctly as though it were a human voice somewhere near me, "Open that parcel! Open that parcel! Open that parcel! Look in that parcel!"' Further on he says:—'I then seemed to hear the same supernatural voice address me again, and say "Murder; it is a murder. Will you conceal a murder?"' Again—'I immediately seemed to hear the same voice addressing me and saying, Follow that cab, follow that cab.' Here we have most emphatic and repeated testimonies to a 'supernatural voice.' Verily, verily, it was the Lord's voice, speaking like thunder in the depths of the soul that roused, electrified and moved the man; and following that voice, he proved instrumental in bringing to light a most mysterious and shocking murder. Such are the ways in which God's overruling providence carries out the high, beneficent and just purposes of His moral economy. He spoke to Stokes with a power which he could not resist. And so He speaks to each one of us, daily and hourly, pointing out our duties, warning us against the dangers that beset our paths, encouraging us in our onward career. But alas! few there are who listen to the solemn voice, fewer still who follow it with fidelity. May we learn to adore and obey the speaking God!"

The premises here seem scarcely proportionate to the conclusion. As a matter of fact, men have been led to do the most outrageous things by strong impressions made unaccountably upon the mind. God has told us to try the spirits, and has given us the means of testing them in his word, which gives us the knowledge of his will in all matters having a moral character. Stokes called the voice that sounded in his ear, a supernatural voice, as did Socrates. On the supposition that it pleased God to guide men in this way, it would involve a special revelation from God to each man. We do not deny that God may, at times, impress his will upon the intelligence of a man with extraordinary power; but it is a blessed thing that we are not shut up to such revelation. Just here, superstition has always had a large field for exercise. When Stokes found that the parcel contained portions of a human body, we should have thought a supernatural interposition suggesting "murder" rather unnecessary.

—The Davenport Brothers have been exhibiting their tricks among us. As the performers avail themselves of darkness at one stage of the performance, it is evident that something then takes place which, if seen, would take away all the mystery. It is rather amusing that one gentleman who witnessed the first performance, could only see in it a new proof of spiritualism, and hastened to embody his convictions in a long letter in the *Bombay Gazette*.

—We have received a letter from the Rev. Mr. Urquhart—too long for insertion in this number—which we hope to present in our next issue.

—The Rev. P. Phillips returns to-day from Madras. His passage is taken in the Rubattino steamer that leaves on Tuesday. On Monday evening, 8 o'clock, in the Framjee Cowasjee Institute, Esplanade, he will give a farewell service of song. For the last seven years Mr. Phillips has been singing almost constantly, *always dividing*—and in many cases more than dividing—the proceeds with churches and Sabbath-schools of different denominations. It is purely a work of faith and labour of love.

—Of the 118 persons who died last week from small-pox, in Bombay, 60 were Hindus and 49 were Mahomedans. As the Mahomedans are not much more than a fifth of the population, we see how disproportionate is the number of deaths from small-pox among them, owing to their fatalistic prejudices against vaccination. Out of the 118 probably more than 100 died from neglect of vaccination.

—The Cowley Fathers at Mazagon have established a Lending Library, two volumes of which we have happened to see, and it may interest our readers to know with what sort of literary food the lambs of that flock are fed. The general title of the books is "The Church's Broken Unity," and one volume was devoted to Methodism and Swedenborgianism, another to Presbyterianism and Irvingism. This must be wonderfully helpful to the piety of the flock at St. Peter's, and make them wise to win souls! We heard of a Scotch bailie at a militia parade, at the end of a long file of militia-men, who wheeled to the right when all the rest wheeled to the left, and looking proudly from his place of isolation to the General, exclaimed, They are all wrong, General!

—Dispensational changes need to be brought about gradually and with care, otherwise a great deal of friction occurs. A break may be so powerful as to effect an instant stoppage of the train, but all concerned would deprecate such a sudden check. Hitherto the men employed in the G. I. P. Railway workshops have been paid by the month; payment by 'piece-work'— that is, by the job—has lately been substituted for this, and the change has produced the greatest dissatisfaction. Some hundreds of the men have struck work, and have been loudly asking the restoration of the former rule. The Company have, however, settled the matter, and insist upon abiding by the change. It is said that similar work in England is paid for in the way here proposed. We cannot be surprised, however, that men who have been all along accustomed to a different condition of things, should dislike the change. Perhaps there has been a little too much suddenness in effecting it; if intimated six months or a year in advance, and time been given to think all round the matter, and if part of the work had been brought under the new rule, and then more, the transition would have been affected without so much heart-burning. We see, by the *Overland Mail* just received, that a battle is going on at the Erith Ironworks, described as a struggle between piece-work and day-labour. The *Mail* says:

"*Prima facie* it would probably strike most persons that nothing could be fairer than the system of 'payment by results,' whenever the nature of the case admitted of its application; first, because that system would afford the master a remedy against what is alleged to be the growing and disastrous tendency, the idleness and 'scamping' of work; and, secondly, because it would enable each workman to make the most of his capital—that is to say, his industry and skill."

—A Christian man, deeply devoted, and wise to win souls, made it a rule to speak to some one unconverted person every day on the subject of his soul's salvation. One night, as he was about retiring to rest, he bethought himself that he had not fulfilled his vow that day. He immediately put on his attire and prepared to go in quest of a soul. But where should he go? was the question. He concluded to make a visit to a grocer with whom he was in the habit of trading. He found him engaged in closing up his store. When the errand of his customer was made known he was surprised. He said all sorts of Christian people traded with him—Methodists, Episcopalians, Presbyterians, Baptists, &c.—but no one had ever spoken to him about his soul. The night visit of his customer, and his earnest pleadings, made such an impression upon his mind that it led to his speedy conversion. Reader, go thou and do likewise.

—No sword so sharp as the tongue. Only the bridling of the heart can effectually bridle the lips.

We clip the following from an American paper:

"Barnet refers to a fast-day service of good old Puritan times, 'at which there were six sermons preached, without intermission.' Philip Henry would begin preaching at nine in the morning, and never leave the pulpit until about four in the afternoon. John Howe usually began at nine in the morning, with a prayer a quarter of an hour, read and expounded the Scriptures for about three-quarters of an hour, when the people sang for fifteen minutes, during which he retired and took some refreshment; after which he entered the pulpit again, when he preached another hour, prayed an hour, when the people sang a quarter of an hour, and the services were concluded with another prayer of a quarter of an hour. One of these men favoured the people with sixty "previous considerations," occupying some hours, when he gravely announced that he was "about to open the text," and proceeded with the sermon until near dark. Those were certainly halcyon days for a class, not yet extinct, who believe that there is no other meaning to be attached to the command "to preach" than to present and urge truth in this set, oratorical manner. Does Jesus anywhere prescribe the manner in which this instruction must proceed? or may we be allowed to adapt the manner of its presentation to the needs of the people, young and old? We have the book as evidence that very much of apostolic preaching, and that of our Lord, was by reading the Scriptures in the congregation, explaining, illustrating by incidents commonly occurring, hearing and answering questions."

If we search the Scriptures for their testimony regarding the best method of preaching, we shall find that that testimony is against anything like a groove, and, so far, against our modern method, for it rigidly binds us to one order of things. A little light is coming in upon the sons of the prophets, and some are venturing to depart from conventional rules. It is difficult to break guage in railways, and still more difficult to get out of an ecclesiastical groove. When men have learned the art of hearing the word of God, without being wounded by it, it is well to try some other method of reaching them than the well-ordered sermon which meets their idea of propriety. The men that God uses to galvanize the Church, are men like Moody, who ignore conventionalities.

Many of our readers are aware that there is an excellent institution for the education of the daughters of missionaries, at Walthamstow. We take the following from an appeal that has lately been sent us:

"To alleviate, as far as practicable, the anxieties of the missionaries who are devoting their lives to the good of others, about thirty-seven years ago, the present institution was opened with five little girls, under the auspices of that excellent lady the late Mrs. Foulger, mother of the present honorary secretary, Mrs. Pye-Smith. Since then it has been, not only an institution where the daughters of missionaries have been boarded and thoroughly educated at about half the actual cost, but their parents have had the satisfaction of knowing that it was a *home* for their children, where they were treated, as nearly as possible, with the same tenderness and consideration they would have received under their own care. An institution so conducted was soon highly appreciated by the missionaries; the number of pupils increased rapidly, the building became crowded, alterations and additions were made from time to time to meet the urgent requirements, and now, with sixty pupils assembled from every part of the heathen world, the building is so full that there is not space for a single additional bed. Moreover, in case of any infectious complaint, there is now no room in which patients can be isolated."

A new building, large enough to accommodate from 100 to 120 pupils, is wanted, and money to build it is solicited. J. Gurney Barclay, 54 Lombard St., has consented to act as treasurer. The widow of an esteemed missionary of Western India, writes to us in these terms regarding it:

"I have thought that perhaps some persons in India who have themselves known the bitterness of separation from their children, might feel inclined to aid in raising this new home for missionaries' daughters. I know that money given for this cause, will be well employed. I could never speak or think too highly of the mission school. Not only is the education in all its departments most thoroughly and efficiently attended to, but the constant loving care with which the pupils are all watched over, and the affectionate sympathy which they all meet with, makes the school a most happy home, on which even those who have left long ago, look back with pleasure and gratitude.

The Rev. Mr. Hughes of Peshawar has been writing on the subject of the style of life suited to an English missionary in this country. He says:—

"There appear, then, to be only two courses open to the foreign missionary, namely, either to live as an ordinary English gentleman in India does, or live as a poor foreigner in a strange land. After eleven years' experience of missionary work, and of friendly intercourse with natives, I have been convinced that it is wiser and safer for the European missionary to live very much as other European gentlemen do in India. The Englishman in his dealings with natives is only strong when he is *true*, and the affectation of voluntary poverty by a missionary, whilst he wears the costume, and speaks with the foreign accent of the conqueror, is calculated to excite mistrust and it is very often misunderstood. There would not be the slightest objection to a missionary acting up to his conviction on this question, were it not that this attempt at fakir life in India very often deprives the Christian Church of some of its most valued missionary agents. * * * The English missionary comes out to India with higher motives than the acquisition of lands or property, or even of earthly reputation. He is prepared to leave house and friends (wife and children sometimes) for Christ's sake. But he cannot separate himself from the conquering race; he is an Englishman and he must live and die as an Englishman; and it is mere affectation for him to profess poverty, or to assume the habits of a loafer. The Christian Church at home does not require it; and the natives of India do not demand it."

We do not care to dispute this position. It is evident that Mr. Hughes is an earnest and accomplished missionary, and has a great deal of intercourse with the natives. In a full discussion of the matter, the following points would come up:—Do Americans, Germans, Swiss, belong to the dominant race in India? Do not the majority of Englishmen in India live in a very humble way—live on a shilling a day, in fact? Does not the ordinary style of an English "gentleman" at home, place him in this country at a princely elevation above the natives? Is the influence thus given to him a spiritual influence?

The *Friend of India*, noticing in high terms Mr. Hughes's "Notes on Muhammadanism," is disposed to regard him as a bright exception to the ordinary run of missionaries who, he says, have come out without any special training, and generally fail to acquire a scholarly knowledge of Indian tongues, and many of whom come out, because they can best be spared by the churches at home.

In the same number of the *Friend of India*, is an article (communicated, but in editorial type) entitled "Mahomed, a true or a false Prophet?" and recommending missionaries to recognize "Mahomedanism as a true religion, and Mahomed as a true prophet." The editor "cannot adopt all the opinions of his correspondent," and quotes some passages from Mr. Hughes's book. There are a few difficulties in the way of recognising Mahomedism as a true religion. We must give up Jesus Christ as the son of God and Saviour of mankind; give up the atonement; give up God himself, for the God and Father of our Lord Jesus Christ is a very different being from the God made known in the Koran; give up the Spirit of God, given to those who believe on Christ. And we must also give up the prophets of the old dispensation, for they all spake of Christ and pointed to him." The writer in the *Friend of India* asks: "From whence did Mahomed gather his grand and pure religion, 'No God but God.'" The truth, "there is one God," derives its value altogether from the character of God, and is just as erroneous as anything in polytheism, when that character is misrepresented. "He was in the world, and the world was made by Him, and the world knew him not." "No man cometh unto the Father, save by me," said Christ; and the Mahomedan religion is diametrically opposed to the religion of Christ.

At the time when Mahomed lived, Christianity had become sadly corrupted, and the Eastern churches were consecrated to the inculcation of something very different from the pure Gospel, and it is only in modern times that the Mahomedan religion is really brought face to face with the Gospel of the grace of God. But it would appear that while in former ages the temptation was to falsify Christianity in the direction of heathenism, the temptation is now to do it in the direction of rationalism.

"*In India. Sketches of Indian Life and Travel, from Letters and Journals. By Mrs. Murray Mitchell.*"

The many friends of this lady in India will see at a glance what sort of a book this must be. Only they need to be advertised that the sketches all relate to the last residence of Dr. and Mrs. M. in India, when they were connected with the Free Church Mission in Calcutta. The book numbers about 300 pages, and has been brought out in very nice style by Nelson and Sons. It is a book that one can open anywhere and read with interest. The glimpses of native life, zenana life, of mission work, native Christians, European life in India, results of education, native festivals, Calcutta, Serampore, and other places, are very interesting. Mrs. Mitchell had had a long acquaintance with Indian life in the Bombay Presidency, and did not enter into the work in Bengal with the unpreparedness of a novice; yet there are so many differences between the different sides of India, that even under the circumstances mentioned, a multitude of things in Calcutta would have the charm of novelty and seize the attention so as to admit of their being photographed in the way we find them in this book. The genial and amiable disposition of the writer constantly shines through the sketches. Educated natives will read the book with pleasure, because of the respectful way in which natives and their interests are spoken of.

We make the following extract from this book:

Our friends from Serampore, big and little, have come in for a few days, and Mrs. S. and I are very busy. Indeed, I shall have to put a great deal into little time now, for our days in this pleasant abode are numbered. It is now only seven A. M., and I have written fourteen notes already. Notes, or "chits," as they are called, fly about like shuttlecocks, and consume too much of one's day; but they are necessary evils, because the messengers make the most amusing havoc of verbal messages.

Mrs. S. and I have just returned from one of the most singular scenes I have ever witnessed—namely, an opium sale. A strange place for ladies to go to, I dare say you will think; but my friends and I are equal to a good deal together, and we were properly escorted by Mr. M., who is the Government inspector of opium, and obliged to be present at the sales. Besides this, we kept strictly "behind the purdah;" a screen having been placed on purpose for us, and so well placed, that, though entirely unseen, we saw and heard perfectly. The sale takes place once a month. It is a sort of auction, when the chests are put up in lots, and disposed of to the highest bidder. Government, as you know, has a monopoly of the opium trade, making as much gain as possible on the deadly export as it passes from its own hands into those of the dealers; who bid for it, and buy it, and send it on to do its work on unhappy China. The purchase, of course, is a pure speculation, depending for the return on the state of the market when the consignment reaches China; and hence the extraordinary nature of the scene we witnessed. The huge hall was one sea of faces. Men were congregated there from every part of the country—Hindus, Mussulmans, Jews, Parsees, Europeans, and Indo-Europeans. A good many were up-country men, as one could tell from their different dialect, and their peculiar head-gear. But, whatever the nationality, every face wore the same look of intense eagerness, which awed one to see. The keen restless eyes were all turned on the seller, who stood in a thing like a school-desk, or small pulpit, with a little hammer in his hand. There was a subdued buzz in the room, as of many eager hushed voices, while the street below was a perfect Babel of deafening tongues. A great crowd of the same sort of men as

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those in the hall, had assembled below the windows. These were not buyers; their object was to bet on the results of every purchase; and in this they showed the same terrible eagerness as the actual buyers did within. As each lot was knocked down, and the little hammer had given its tap, tap, some one rushed out to make known the result to the crowd below. This was done by marking the number of the chests and the price on a white slate, which was held up at a certain window, and exposed to the anxious gaze of the upturned faces, whereupon the betting proceeded, with frightful din and indescribable excitement.

After watching the scene within a while, especially the strange and varying expressions on the countenances of the bidders, as the keen competition went on, we went to a little balcony overhanging the street to survey the crowd of gamblers without; and I think the spectacle was even more curious than the one we had left. The men were a rather lower-looking set; certainly the most disreputable company of natives I have seen. They were a strange medley of races, complexions, and costumes. The Babu element was small. There were some shabby Jews, low Parsees, wily Marwarrees, overgrown Banyans, and, lowest-looking of all, some loafer-like Europeans. A tall Mahommadan, evidently from the North-west, stood about the middle of the throng, with a small red turban set jauntily on one side of his head, and an unpleasant eye. This man caught sight of us, so we thought it better to bring our investigations to a close, and immediately took our departure.

I must say I came off with a blush of shame on my cheek. The sale is conducted by our Christian Government! A most important item in its revenue is drawn from this vile opium trade, so ruinous both to the bodies and souls of the poor Chinese. Nay, we forced the use of it upon them at the bayonet's point. The system of collecting the revenue is different in Bombay and Bengal. In Bombay the drug is simply taxed, which is surely far better than what is done in Bengal, for here it is grown and sold by Government itself. They say that China will not be able to compete with India in the production of opium. The juice of the poppy has not the same flavour, when grown anywhere else than in Malwa and Bengal. The educated taste of the real opium-eater won't put up with the inferior article his own country can produce. There is therefore little hope that China will be left to carry on her own ruin. And the trade seems increasing by reason of the fatal facilities for export. There is now the railway, instead of the old slow bullock-cart; and magnificent steamers, instead of the old sailing-ships. I am afraid, then, it will be less and less easy for Government to listen to the voice of duty in this matter. Yet Britain once did a magnanimous thing when she struck the fetters off the slave; and how proud we are at this day that "slaves cannot breathe in England!" Why cannot we do something as morally great in connection with the opium traffic?

The Bombay Guardian.

SATURDAY, FEBRUARY 12, 1876.

TO BE SEEN OF MEN.

THERE are many who would be quite shocked at the suggestion that they are hypocrites, who have, in fact, a horror of hypocrites, who yet, in religious matters, have more reference to the opinions of men than to those of God. If they would carefully examine themselves, they would find that they are, to a very great extent, regulated by a standard existing in the minds of the people with whom they have most to do, rather than by the simple instructions of the Master. They admit that there is only one Mediator between God and man, namely, Christ Jesus; but between Christ and them there is another mediator, and that is Society. They rejoice in a Bible without note and comment, but unconsciously, in reading the Scriptures, they carry with them the comments of society, and in these comments, the word becomes wonderfully transformed. "If I should obey this command strictly, what would be thought of me by such a one? what would be said in society? They would set me down as a fanatic, a fool, a methodist; I would lose caste at once; my respectability would be gone." Our readers will naturally think of somebody whom this cap will fit, but we invite them to see if the cap may not possibly fit themselves. Where shall wisdom find so good a market for her wares as among the sons and daughters of light? Some of the best of Christians have felt the need of guarding against a tendency to enquire what men expect of them, and to shape their conduct accordingly.

One of the incidental rewards of acting rightly, is the good opinion of the upright in heart, and this reward is not of the nature of forbidden fruit. We are not forbidden to value the approbation of our fellow-men, when it accords with the mind of God. But what is forbidden is to be doing right for the sake of man's applause. We are to walk by faith and not by sight, and faith teaches us that God takes pleasure in them that fear him, in those that hope in his mercy; and that Jesus, walking in the midst of the golden candlesticks, knows our works. Loyalty requires of us to do everything for the Master's eye, and faith reveals to us that the Master's eye is upon us, and shows us the smile of his approbation. To ignore and make light of this, and do things because our Christian comrades are there to take note, is a failure of faith, and a gratuitous offence to the loving heart of Christ. We are to do that which is pleasing in his sight, because it is pleasing in his sight, and not because it is pleasing to our brethren. Lovest thou me? Feed my lambs, says Jesus. We are to do good to the household of faith, for the sake of Christ.

Junius is putting down his name for some good cause. Let us look at the things that come into his mind.

This is a good cause, no doubt. It ought to be helped. I think I will put down five rupees. I can do that without altering the scale of my expenses. There are some who are much better able to help than I am, and I don't see why I should make up for their want of interest in the matter. But I see that Plautinus and Claudius have each put down five rupees and their income is not, I fancy, a third of what mine is. When people see their subscription they will think mine rather mean. I would not like to be thought less liberal than they. I can't understand why they should give so much. Perhaps they don't understand the value of money. It is certain that they must pinch themselves somewhat, to give at this rate. I think I will put down ten rupees. But still, alongside of their subscriptions, mine will not appear very liberal. I do not wish to be thought less liberal than others. Suppose I say fifteen rupees. It is really a good cause, and I fancy I will not regret it. I despise a half-hearted Christian, and I should not like to be thought one. Come what may, I will put down twenty rupees.

He does it and is very happy. He congratulates himself upon his earnestness in religion, and is astonished that Julius and Lorenzo should be so niggardly in the cause of Christ. "At all events," he says to himself, "I have the satisfaction of knowing that I have done my duty."

Christ has taken note of all that passed through his mind, and his word goes forth, let him have his reward. It is a reward on earth, not in heaven. His Christian brethren think very well of him, because of his liberality, and a good stone is added to the fabric of his religious reputation.

Here is Lucius. Let us see what is passing through his mind.

This is a good cause and must be sustained. Lord, what wilt thou have me to give to this cause? All I have is thine, and I have no wish but to spend it as thou shalt indicate. If somebody else looked after the sick family round the corner, I might be able to put down twenty rupees. Under the circumstances, I can only put down five. My brethren will think it strange, but I must leave my reputation to the Lord's keeping. But, perhaps, I can help on the cause in some other way. There is Faustus; it would do him good to loose his purse-strings. I will just ask the Lord to help me and go and speak to Faustus.

The Lord rewards Lucius by speeding him in his visit to Faustus, who gives him twenty rupees for the cause.

Here is Lucillus, soliloquizing.

While I was speaking to that poor man about his soul, Marcus happened to pass by and overheard. He will think well of me, I am sure. I must be particular to speak to men about their souls. Somehow or other it comes to be known. How much better to be commended for zeal and self-denial of this kind than to be praised for one's wit or wealth.

But what says the Master? You are not looking unto him, Lucillus, and are putting the good opinion of your poor fallible Christian brethren, above the approbation of the King of kings. He will give you your reward. You shall be well thought of in the church; but with all your speaking to sinners, you shall not win one soul to Christ.

Here is Rufus.

I feel like taking my rest this Sabbath morning. But they will think it strange if they do not see me in church. Perhaps I set my standard rather too high, when I joined the church. There are many, even church members, who only attend church once on the Sabbath, and nobody pays any attention to their absence. But I have always gone, and so it will be expected of me. That new coat that I ordered has not come home, however; my old one is rather dingy; it might be noticed to my discredit. I think I will not go.

Now Publius.

I was up the greater part of last night with that medical case, and have something of a headache. But it is such a pleasure to join with my brethren in singing the praises of the Lord, and there is such a blessing in united prayer and in the word of God, faithfully preached, that I will go. But I must first ask the Lord to give me a heart to profit by the word.

These sketches will serve as hints. We want our readers to try and find out how much of their religion is for the sake of what men will say and think. All that is of that character is rubbish. The habit of paying this deference shows plainly that Christ is not looked to. Faith in Christ means looking unto Christ and realizing that he is looking unto us.

GLEANINGS IN EPHESIANS.

Not once named among you. 3.

To every sin there is an avenue; and one that knows the nature of sin will be careful not to enter therein. God commanded our first parents not *to eat* of the forbidden fruit; they would have done well not to have *looked* at it; the serpent would not then have had his opportunity. It behoves the Christian to be well acquainted with the avenues that lead to sin, that he may take good care not to enter them. The apostle is speaking about sensual sins, fornication, all uncleanness, covetousness (thou shalt not covet thy neighbour's wife), and he would have the very thought of them, far from the minds of Christians and from their conversation. They will eschew all society in which these things are lightly mentioned, and all books that tend to stimulate the imagination in this direction, even though the authors have a world-wide fame. Notice the word *once*. Keep this gate well-barred and you are safe.

Jesting. 4.

It is associated with foolish talking, and probably refers to those allusions and *double entendres* which have something indelicate in them. Cheerfulness is good. If any be merry, let him sing psalms, or cheerful hymns like 'Joy to the earth, the Lord is come' to the tune of Antioch, or "Ring the bells of heaven." Some persons have a humorous turn that leads them to look for a humorous aspect in everything that turns up. A little of this is well occasionally, but there is danger of its taking the place of conversation that would be more profitable. Our speech is to be with grace, seasoned with salt. Conversation may be made exceedingly edifying, and the Christian must always take the highest delight in that which is of this nature, and be jealous of any levity that would cheat him out of this higher enjoyment.

'Rather giving of thanks.' It is in order, when friends are conversing together, and the conversation is not very profitable, to engage in thanksgiving to God. Conventionality says, Pack away all your religious exercises into a particular hour and a particular place; but God says No, that is not what I want; in everything give thanks; pray without ceasing.

Disobedience. 6.

The margin says unbelief, and this comes nearer

the original. The disobedience and immorality mentioned spring from unbelief. Faith alone unites to Christ and secures a Christ like walk. The 'vain words' referred to were arguments intended to make Christians believe they would not be held accountable for these things; ceremonial observances being thrust forward into the place of the moral law.

Partakers with them. 7.

If we share their sins with them, we shall share their punishment.

Ye were sometimes darkness. 8.

Not merely in the dark, but darkness. They were opaque, and the light of God did not shine through them. When they came anywhere, they brought no light with them, no testimony concerning God, his will and his grace. After they had conversed with any one, no light was found to have been flashed upon his conscience, convincing him of sin and of the necessity of holiness. They were part and parcel of the darkness of the world.

Now light in the Lord.

Now the light of Christ goes with them. They are transparent, so that Christ, the sun of righteousness, shines through them. When we remember that this is the light of life, the light of love, the light of salvation, we must see the guilt of intercepting it. Our business is to enlighten the world, and unfaithfulness means death to those around us, just as the extinction of lights by wreckers on a rock-bound coast, means death and destruction to those who are seeking a harbour.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—A notice of Mr. Taylor's new book—*Four Years' Campaign in India*—appears in the January number of the *Indian Evangelical Review*. upon which I would like to make a few remarks, Most people will probably agree with the reviewer in his opening paragraphs, but I hope that few Christian people will endorse the bulk of the criticism, or subscribe to the language in which it is clothed. The head and front of Mr. Taylor's offence is "the manner in which he speaks of other churches and other missionary agencies, with which his work was brought in contact." I have read Mr. Taylor's book, and I am pretty well acquainted with missionary work; and it seems to me that it would be easy, not only to push through all that the reviewer has written against Mr. Taylor, but to turn his own points in quite a contrary direction. I can, however, notice only a few of the charges.

Mr. Taylor is said "to ignore the work of other Christians, and to represent and falsify their opinion and policy." This is a serious charge for one Christian man to bring against another, and requires to be substantiated by proof, before it can be received as of any value. But no fact, or semblance of fact, is given in support of this by the reviewer, and I cannot recall anything in the book to justify such language. Mr. Taylor is charged with a general ignoring of the Christian sagacity and judgment of men who were every whit as good as himself. I do not see how Mr. Taylor had an opportunity of doing this, as he stood alone in the work he had to do. As far as I can recollect, no such work had ever been carried on in Bombay before, and Mr. Taylor could not possibly find many competent advisers. Had he sought my advice, my reply would have been—I have had very little to do with such work as you propose; you have had a long and varied experience, and throughout you have been signally owned of God; put your usual methods into operation. I dare not advise you; it would be presumption on my part. Under the circumstances, Mr. Taylor is not to be blamed for going on as best he could.

Again, "men who have passed the best part of their lives in India, and have proved themselves workmen that need not be ashamed, are condescendingly spoken of by Mr. Taylor, as if they were mere apprentices who might perhaps develop into good labourers, if they could enjoy the privilege of his instruction for a time!" This is smartly put, but unfortunately it is not true, else I have not read Mr. Taylor's book aright. Besides, it should be remembered that, though new to India, Mr. Taylor was old in the Lord's service, carried on under a variety of circumstances, and cannot fairly be ranked as a mere novice fresh from school or college. He was a man of world-wide experience and stood on vantage ground peculiarly his own. But apart from this, it is not every Christian that is fitted to lead anxious souls to Christ. Mr. Taylor's method was quite new to us, and it had to be taught to his coworkers. And is it not a fact that there are noble Christian men in India, long accustomed to Christian activity in almost every form, that were nerved and braced, and taught by the Spirit through Mr. Taylor, to work still more successfully for Christ, and are not ashamed to acknowledge it? I should have considered it an honour to be an "apprentice" to Mr. Taylor, and I am glad of this opportunity of stating that I have met several of Mr. Taylor's converts, and have been edified and invigorated both by their conversation and their active Christian life.

We are told that Mr. Taylor has simply built on other men's foundations; that his converts for the most part had long enjoyed Christian instruction from others; and that he seems to despise the missions that have so helped him. Mr. Taylor acknowledged this preparatory work and wisely sought to utilize it. And it in no way detracts from Mr. Taylor's work that he succeeded where others failed, or reaped where some sowing had been done before. Had he not done so, is there the slightest reason for supposing that his Christian instruction would have yielded such good fruit as it does at this moment? Instruction is not conversion, and does not necessarily lead to it. I am not familiar enough with the antecedents of Mr. Taylor's converts to say how far they are indebted to missions for their instruction. I know that some were Church members in good standing before their conversion, and others have told me that until they came under the influence of Mr. Taylor they knew nothing of religion. However put, Mr. Taylor's has been a glorious work.

Mr. Taylor's gigantic scheme for evangelizing India and China is severely remarked on. But welcome Mr. Taylor with a hundred like himself. There is room for all. Mr. Taylor does not propose to annihilate everybody else, as the reviewer scornfully asks. Let there be free trade in religion, and if the Lord so blesses Mr. Taylor in his grand scheme as to give him the whole land for a possession, who dare say him nay? The presence of missionaries here and there throughout the country is too often taken as a guarantee that Christianity is making its way all round them. Experience throws light on this subject. I make no remark on the assertion that missionaries are as successful in their line as Mr. Taylor. In their own line they may be far superior to him, but as ministers of the gospel I have never heard of success at all approaching to Mr. Taylor's.

The reviewer need not have felt so irritated over the general tone of Mr. Taylor's strictures on mission work, when members of mission committees at home have with good reason passed strictures much more severe than any found in Mr. Taylor's book. As for the minor points of taste and style which are so roughly handled, they are mere molehills. Mr. Taylor's touch of self-assertion and tall talk is a national characteristic, and his life-work has helped to develop it. He sustains it well, and if in any case it helps in its best aspects to form a grandly unique man, that man is Mr. Taylor. Had the *Campaign* been written by a friend who could have sketched the man, as well as recorded the work, say by the gifted author of *The Scottish Evangelist*, Mr. Taylor would have appeared in grand colours what he is—a hero. We are all too fond of parading our plans and our doings, and of criticizing our neighbours, and it would ill become us to magnify this peculiarity in others: we cannot afford to do it.

The reviewer regrets that Mr. Taylor did not submit the proofs of his book "to the judgment of some well-informed and impartial friend of correct literary taste and good manners." This seems just what our critic should have done himself. His critique defeats itself by its own intemperate language. Whatever missionaries generally may think of Mr. Taylor's book or his work, I have a higher opinion of them than to believe they will adopt this critic as their champion or mouth-piece. They will be the first to say *non tali auxilio*.

Mr. Taylor's book is now a fact. The personalities (the book's weak point) will soon be forgotten, and if any sensitive natures are smarting under personal remarks, they may find consolation in the thought that the world in general is not greatly interested in them. The reviewer, I hold, has missed completely the story the book tells. Nevertheless, its life-lessons will remain. Let us give heed to them, so that on his return Mr. Taylor may find us what the reviewer generously says we already are—"men as devoted, as pious, as zealous, and as successful as himself."

SCIO.

*** We have received a letter from a missionary (not Methodist) in which he says: "I do not approve of all that is written in Mr. Taylor's book. Still, the reading of it has been greatly blessed to me; it has stirred me up to more self-denial and earnest work for the Master." —ED. *B. G.*

DEAR SIR,—A native brother, the Rev. Sadig Masih, has for many years had an intense desire to visit the Holy Land, and to see some of the places where prophets and apostles lived; and where our Lord was born, and where He taught and performed His miracles; and where He died, and rose again, and ascended into heaven; and where the Holy Spirit descended from heaven.

The opportunity for him to do this, has just now offered itself; and it is believed by many friends, that it will be useful, not only for himself, but also for the church of which he is a minister, and for the people amongst whom he labours in the Punjab, that he should avail himself of it. It is hoped that he will come back again in about three months, and tell many Christians in India what he has seen; and that a greater reality will thus be given to many minds of the historical truth of our religion.

It is calculated that the expenses of the journey will be about Rs. 700; of which he is able to pay about Rs. 200. The missionary on whom the responsibility devolves of providing the remaining Rs. 500, will be very thankful to any friends who will join him in defraying it. The Rev. Rowland Bateman, of the C. M. S., Umritsur, has kindly consented to receive any sum, however small, which may be sent him by money-order, or cheque, or currency-note, for the purpose.

Our brother Sadig Masih is the son of one of the earliest converts of the Umritsur Mission. He was baptized in 1859; and for many years was an itinerant reader, and then a catechist, with Mr. Bruce and Mr. Mortlock Brown, and Mr. Bateman. After receiving a thorough theological training for three years with Mr. French in the Lahore Divinity College, he was appointed to the independent charge of an out-station of the Umritsur Mission—a town of 24,000 inhabitants—where he won the respect and confidence of all. He has lately been ordained by the Bishop of Calcutta, and is now the native pastor of the Umritsur congregation.

I remain, yours, &c., &c.,
ROBERT CLARK,
Missionary, Church Missy. Society.

Umritsur, 1st February 1876.

MY DEAR BROTHER,—I have just returned from Bellary, whither I accompanied Bro. Phillips on his way to Madras. It was indeed a joy to have had him three evenings with us—Saturday, Sunday and Monday. At Secunderabad, the service of song on Saturday evening was a very delightful one, and highly appreciated by the large audience which gathered at the Methodist Hall to hear him. His song-sermon at the same place on the following evening will not readily be forgotten. The subject was "Jesus, the Saviour," and never did preacher stick more closely to his text. It was Jesus first, and last, and all the while. The after meeting was a precious one. Another service of song was given on Monday evening at Chadarghat in the large school-room kindly placed at our disposal by the Rev. Mr. Fitzpatrick of the English Church.

The nett proceeds of this service were added to the building toward completion, and when finished, as we hope it will be by May, we shall have a very pleasant and commodious place of worship. As you know, there is pressing need for it. Our present accommodations are wholly inadequate to the constantly-growing requirements of the work which the Lord is opening for us.

Bro. Phillips and I left Secunderabad on Tuesday morning for Bellary. In the evening he kindly sang at Shahabad, the use of the Reading Room having been proffered for the purpose. Wednesday morning we were joined by Bro. Hard, who came on from Jubbulpore, where the Lord had detained and used him for a few days on his return from conference. Reaching Bellary in the evening another service of song was given by Bro. Phillips, to the great enjoyment and satisfaction of the large audience present. The Methodist Episcopal congregation still worship in the school-house, and there also the service was held. At the close, announcement was made that Bro. Phillips had kindly consented to sing on the following evening—admission to be free, but subscriptions to be taken for the erection of a Methodist church.

This frank announcement did not deter a large number from assembling on Thursday evening. After we had enjoyed the singing for about half an hour, the pastor made a brief statement in regard to the size, style, cost, and object of the building proposed to be erected. Then Bro. Hard made one of his loving appeals, which was heartily responded to by the friends present. Three thousand rupees were asked for, and of this, two thousand six hundred and forty-eight were subscribed in sums ranging from two hundred rupees to five.

Bro. Phillips promised to be responsible for the balance, amounting to three hundred and fifty-two

rupees, should it not be raised by the time of dedication. Truly the hand of our God was with us for good. Among the donations were a handsome brooch and pair of earrings, given by a sensible young Christian lady, who evidently believes that a "meek and quiet spirit" is the ornament of greatest price in the sight of God. The work in Bellary prospers finely, notwithstanding the many disadvantages we labor under. The meetings continue to be well attended. The Sunday school thrives. The people have a mind to work, and do not shrink from the sacrifices which have to be made. We think that we hazard nothing in predicting that Bellary is destined to be a very important centre for the work of evangelising Southern India. From it will radiate ever-lengthening and widening influences, and it is well adapted to form a grand base of operations for aggressive work among the large native population surrounding it. Of the Bellary district it may indeed be said—"Truly the harvest is great and the labourers few." Pray that God may guide us in forming all our plans of work, and bless us in the execution of them.

Faithfully yours, in loving service,
JOHN E. ROBINSON.

February 3rd, 1876.

DEAR SIR,—Some well-meaning men in Christian lands, and also among the educated classes in India, are disposed to dwell much upon the paternal and merciful character of God, while they overlook the demands of His justice, and also those acts of His providence which, unless they are viewed in their bearings on His moral government, founded on the principle of reward and punishment, and connected with the scheme of human redemption, do not appear reconcileable with his paternal character. Today, while thinking of a discussion I lately had with a native, I was reminded of the following communication from the Rev. Dr. Enoch Pond, to the *New York Observer*, in which it is graphically shown how the arguments of Universalists contradict facts.

Feb. 2. G. W. S.

Several years ago I received the following anecdote of the younger Edwards from a venerable clergyman, now deceased, who vouched for its accuracy.

In the latter part of the last century, the Rev. John Murray, the father of modern Universalism, performed a preaching tour through this country. He preached, among other places, at New Haven, Conn., where he had for a hearer the late Dr. Edwards. Mr. Murray preached on the "Paternal Character of God," representing him as a universal Father, and setting forth his great love for his children, and for all his children. The preacher closed with a very earnest appeal to his audience against the doctrine of eternal punishment. "Would any of you who are parents plunge your children into everlasting fire, and hold them there in torment for ever? And does not God love his children as well as you love yours? And can you believe that he will punish any of his children to all eternity? Impossible! The thought is too dreadful to be endured"

The sermon was skilfully drawn up and eloquently closed, and was evidently making quite an impression. When the services were over, but before any of the people had left the house, Dr. Edwards rose in his place, and asked permission to append a few remarks. "You have heard," said he, "of the paternal character of God; and the inference has been drawn from his great love for his creatures, that he will not punish them for ever in the future world. Now, it does not seem to me that the preacher has drawn out inferences enough from his doctrine. He should have drawn more; and, with your permission and his, I will assist him in drawing out a few more inferences.

"Would any of you who are parents cast your children into the sea, or dash them upon the rocks, and cause them to be drowned, and perish! Impossible? You could not do it. And does not God love his children as well as you yours? And do you believe that he will suffer any of them to be drowned in the sea? Assuredly not. Nobody ever was drowned in the sea, or ever can be, under the government of God.

"Again: would any of you who are parents throw your beloved children into the fire to be burned? Would you set fire to your dwellings in the night, and cause your sleeping, unconscious babes to be consumed? Impossible! You could not do it. And does not God love his children as well as you love yours? And do you believe that he will ever suffer a fire to be kindled upon them to consume them? No such thing. No one ever was consumed in a burning house, or will be. To suppose such a thing would be a reflection upon the character of God.

"Still again: would any of you who are parents visit your dear children with sore and mortal sickness, and see them languish from day to day, and at length see them pass away in the agonies of death, when you could save them at any time, by a word? Impossible! You could not do it. And does not God love his children as well as you love yours? And do you think that he will inflict sickness, and pain, and death, upon any of his children, which you would not inflict upon yours? No, my friends; never, never. According to the reasoning which you have heard, no one ever was sick, or ever suffered pain, or death, under the government of God, or ever will."

Dr. Edwards was about to introduce some further inferences; but Mr. Murray could stand it no longer. He caught his hat and left the house, and the assembly was broken up. The sermon was spoiled. It was evident to every one that, if the argument of the preacher proved anything, it proved vastly too much. It contradicted the plainest facts, and consequently was good for nothing.

Epitome of News.

SATURDAY, FEBRUARY 5.

—The Prince entered Jeypore last evening.

—Three nieces of Mr. Russell Gurney Runder of London, have been drowned in the Nile, by the capsizing of their boat.

—Everything is reported quiet from Zanzibar, the Egyptians having evacuated the places seized by them within His Highness Seyyed Burgash's dominions.

—It was not a Rubattino steamer that was wrecked off Point de Galle.

—The *Bombay Gazette* has this about the first seance of the Davenport Brothers: "After performances—tricks, perhaps, we should call them—had rapidly succeeded each other, a feeling akin to awe seemed to possess some of the visitors; but not at any time during the two hours the seance lasted, was there, we think, any reason to consider that any spiritual manifestation was taking place. That the musical instruments, especially two violins, were floating about the room for a few seconds and then falling helplessly on the floor, was undeniable, even though the room was pitch dark. But when some phosphorus had been rubbed on the broad base of each violin and the room was again in darkness, the instruments could be distinctly seen in motion, and the current of air could be felt as they passed close to the face. They moved as though they were guided by some power located about where the two performers, one of the Davenports and Mr. Fay, were sitting, and each violin described part of a circle in front of each of the two, who were, we should add, securely bound to their chairs. The violins, after a few seconds, fell to the ground, and the impression left was that ordinary force had been used till it became naturally exhausted. One of the violins was jerked some distance, but this was owing evidently to the unsuccessful effort of the performer to keep it longer in the air. On each occasion when the violin fell, no effort was made to raise it, for the best of reasons that neither man nor spirit could, under the circumstances, do so. On the last performance, at the close of the seance, when one of the violins fell, an order was given to the imaginary spirit to raise it again, but without effect, and at once the candles were lighted. As to the coat trick our correspondent notices, there was very palpable evidence of movement on the part of Mr. Fay, for the shock caused by the strong action of a heavy body was distinctly felt and heard at the moment. Our correspondent is enthusiastic, but the performances are worth going to see and cannot fail to excite the liveliest interest.

MONDAY, FEBRUARY 7.

—*Lucknow Witness*; Calcutta: "The Pratt Memorial School building is nearly completed, and will soon be ready for its immates. The late Archdeacon Pratt was well known throughout India as an uncompromising Low Churchman, and the Evangelical party in India regarded him as one of their chief champions, if not their recognised leader. At his death a large sum of money was raised for the purpose of erecting a fitting memorial of him, and this, as if by a cruel but just irony, has taken the form of a High Church boarding school, built under the shadow of St. James's, and enjoying the immediate clerical supervision of the Revd. Dr. Jarbo, one of our most pronounced Ritualists. Strangely enough, some of the strongest Low Churchmen in the city have been most active in getting up this school, even while nominally pledged to support another school which this is expected to supplant. The outcome of the whole matter is this—that the Anglo-Catholics have directly, and the Roman Catholics indirectly, gained another strong position in the city, and chiefly at the expense of the Protestant party. It seems unjust to the memory of the revered Archdeacon that his name should be associated with what he opposed in life, but, as I have said, there is a just irony in it. The good Archdeacon, like so many men of his party still living, was a churchman first, and a Protestant afterward, and the men of to-day who share his views are working, as he did, to build up an ecclesiastical power which must inevitably be wielded against their most cherished views. If clear-sighted men will not see, it is hardly wise to try to assist their vision, but surely it is time for those who feel it their loyal duty to assist all the schools of the Church of England in India, to inquire how many of these schools are free from the taint of objectionable ritualism, and liberal enough in their management to admit without restriction Protestants belonging to the 'sects.'"

—Essa Dada, a Mahomedan, has been sentenced to transportation for life, for having attempted to kill Moosa Sheriff.

—The two Parsees concerned in forging cheques for a large amount on two banks in Bombay, have been each sentenced to three years' rigorous imprisonment.

—*Indian Statesman*: "His Highness the Gaekwar's officers will shortly receive an increase to their salaries at the rate of Rs. 65 per cent., and their status will be otherwise improved."

—Home paper: From Rome we hear that the Marquis of Ripon has arrived there, and has been received in special audience by the Pope. He attended mass on Sunday morning, and received the sacrament from the hands of the Holy Father, to whom the Marquis has presented £10,000. M. Salwyns, a Belgian senator, has also given his Holiness £8,000.

TUESDAY, FEBRUARY 8.

—Captain Richard Francis Burton, the celebrated African traveller, and Mrs. Burton, have just arrived in Bombay. They are to spend some months in India.

—*Times of India*; Jeypore, 6th: Yesterday, the Prince, accompanied by the Maharajah, Lords Carrington, Aylesford and Paget, Dr. Fayrer and Major Bradford, went out tiger-shooting. After the party had been up trees for some time, word was brought that a tiger had been seen some distance off. The party, therefore, moved off in the direction stated, and had not been long up trees, when a tigress appeared. The Prince fired both barrels, wounding her badly, but not killing her. As the tigress was making off, she was pursued by the Prince on an elephant. Eventually she was found lying near her den dying, when the Prince fired two more shots, killing her. After dinner a grand nautch was danced by about fifty girls in the courtyard adjoining the reception-room. The dancers were surrounded by men with torches, the effect being picturesque in the extreme.

—Calcutta, 5th: Captain Butler, Deputy Master Attendant, was drowned at Garden Reach on Thursday evening. He was in a small steam launch with a party of the Serapis's officers, returning after dark from a sporting expedition, when the launch collided with the steam tug Challenge. Captain Butler with others fell overboard at the moment of the collision. No other lives were lost.

—Dr. Tyndall has read a paper before the Royal Society 'On the Optical Deportment of the Atmosphere with reference to the Phenomena of Putrefaction and Infection,' and surprised and gratified his hearers by communicating much more than was conveyed by his title, for he showed, by brilliant experiments, that spontaneous generation is an absolute impossibility; and that if solutions open to the air soon swarm with life, it is because they have been impregnated by living particles floating in the air. It has long been known that air which has been thoroughly freed from floating particles by fire, the action of acids, or otherwise, will not produce life; and further proof was given by Dr. Tyndall's researches in 1868 and 1869, with the additional facts, that filtering through cotton-wool clears the air as effectually as fire, and that air thus purified will not transmit light. A glass chamber filled with the purified air remains dark, even when placed in the track of a concentrated beam of light. There is nothing to reflect or scatter the light; and it may now be accepted as an axiom, that air which has lost its power of scattering light has also lost its power of producing life. Hospital surgeons have been for some time aware of the fact that air which has passed through the lungs will not cause putrefaction. It has been filtered, and may be allowed to enter the veins without hurtful consequences. The bearing of all this on the question of spontaneous generation is obvious. Pasteur has pronounced the spontaneity to be a chimera, and that, this being the case, it should be possible to banish parasitic or contagious diseases from the face of the earth; and, from this point of view, it is easy to see that the subject has a wide bearing on the phenomena of putrefaction and infection. Dr. Tyndall now finds that air can be rendered optically pure by merely leaving it undisturbed three or four days in a close chamber. All the floating

matter subsides, and the confined air will not transmit light. Solutions placed therein remain unaltered, though left for months, while similar solutions, open to the ordinary air, swarm with bacteria in twenty-four hours or two days. The number and variety of Dr. Tyndall's experiments leave no room to doubt his conclusions.

—*Bombay Gazette:* Some excitement has been caused in Bombay by the sudden intimation that four frigates of the Detached Squadron, which came here last week to escort the Prince of Wales home, have received orders to prepare with all despatch to proceed to China. It is, of course, rumoured that England intends to declare war immediately against China; and there can be no doubt that the English Ministry must have received news concerning probably the fate of the mission sent to procure the punishment of Mr. Margary's murderers, which renders a demonstration of naval force in the China seas necessary.

A telegram from Aden informs us that the Resident, General Schneider, has concluded an arrangement with the Chief of Socotra, which places that island under British protection. This is only, we imagine, the putting in force of an old treaty which it was not worth the while of the English Government to take any notice of till now, when the Egyptians have begun to talk of annexing Socotra. M'Killop Pasha will find himself forestalled in this case by General Schneider, as the French commander was at Perim by General Coghlan.

—A number of persons in Canara have been sentenced to two years' imprisonment for a crime thus stated:—"Anundi gave birth to two female children in the month of December 1874, and she died shortly after; one of the children also died, and the mother and her children were buried, and it is alleged that one of the children was buried alive with the mother. The accused, except Bharna and Kirkmia, confessed that this child was alive when it was buried with the mother, and there was evidence to show that one of the children was alive, as it was crying when it was taken out to be wrapped up with the corpse of the mother."

—Three other cases of child-murder has been disposed of in the High Court, appellate side.

—Mr. Jas. Richardson, in the *Gazette*, on the Davenport Brothers: "I defy these three worthies to produce, even in the dark, any sound, be it natural or unnatural, on instruments, or otherwise "inexplicable—" or do, or show, aught—feat, trick, or experiment—but what *can* be most fully explained; and Professor Anderson—who so vehemently denounced these ghosts—in my presence offered one thousand pounds reward for the production of any such "inexplicables" that he could not readily account for."

—H. M's. troopship Euphrates, 4,173 tons, and 700 H. P., Captain W. H. Cumming, arrived in harbour on the 6th instant at midnight from Portsmouth (January 5th), calling at Malta, Port Said and Suez, via the Suez Canal, with 72 officers, 14 ladies, and 19 children; 928 men, 96 women and 145 children.

—*Bombay Gazette:* "The principal and closing ceremony of the Mohurrum was performed yesterday, when large numbers of Mahomedans paraded the streets in bands, carrying taboots and making a most execrable noise; and finally concluded by casting their burdens into the sea—at least they did so metaphorically, for they appear to have grown too wise to sacrifice anything of much value in their mummery, and simply threw away some insignificant portions of the taboot, carrying the gaudy structures home to serve for a similar occasion in future years."

Wednesday, February 9.

—Penang, 8: "The British troops have ascended both banks of the river from Qualla Kangsa and destroyed the village of Enggar and all houses near. The Goorkhas have pursued, to a place called Prek, the Malays of Kota Lama, which town was the chief resort of the worst characters. Prek has been destroyed. There were no casualities on our side. General Colborne will return to Perak to arrange the distribution of the forces there.

—In the *Times of India* there are two columns of official correspondence, and nearly as much of editorial writing, about some delay and discomfort experienced by H. R. H. the Prince of Wales, in traveling by the B. B. and C. I. Railway. The Supreme Government have referred the matter home.

—Captain Butler's body was found. The funera took place on the 7th.

—The King of Siam intends to establish an overland line of telegraph. A correspondent of the *Straits Times* writes about the project as follows:—Commencing from Province Wellesley, it is, I believe, his intention to run the line on to Bangkok, by way of Sungora and Lakon, with a branch to Tavoy, or some other point in Burmah, where a junction with the Indian telegraphs may be effected. This, in addition to placing Bangkok in communication with the outer world, will, in conjunction with the overland telegraphs through India, Persia, &c., provide a new and distinct route for telegrams from the Straits, and countries farther east, to Europe; while, if our Government put up their own line from Penang to Singapore (and I believe this will be done at no distant date), we should then have direct communication with the West, almost independent of submarine cables, which have of late been proved so unreliable by their frequent and lengthy interruptions.

—Summary of Japan news: "The Coreans have refused to receive a Japanese envoy. Kuroda was to leave for Corea with a considerable force on the 11th. —130 houses were burned down at Tokio last month, 40 were partially burned and 34 destroyed to prevent the further spread of the fire.—1713 houses were broken into at the same capital in November; 367 arrests were made.—The Government has purchased six large cannons and 30,000 muskets taken over by the German ship *Formosa*. The vessel has been purchased as a training ship.—Counterfeit gold Japanese coin are in circulation.—Work at the Takashima coal mine has been resumed, the damage done by the recent explosion having been repaired.—The Government has sold the Yokohama-Tokio railroad to a private company.—A notification has been issued, that no obstruction is to be placed in the way of foreigners travelling. Small-pox is raging amongst the natives at Nagasaki.—Military barracks are to be erected in the principal towns of the empire.—The Government has sent to America for 200 brood-mares and five thoroughbred stallions for a stud farm.—Great complaints were made by passengers to Yokohama on the O. and O. S.S. *Belgic's* last trip. She was short of coal, owing, as alleged, to the niggardliness of the Company's agent at San Francisco.

—China: News has been received of Mr. Grosvenor's party from Kwei-chow-fu, dated the 13th December, when they were all well and progressing favourably.—Mr. Seward has been confirmed as U. S. minister at Peking.—The Yangtze is reported as very low.—The monopoly of grain transport to the C. M. S. N. Co. will, it is said, be abolished.—The Chinese have had considerable trouble in getting their new ironclad, the *Terror to Western Nations*, to move. The engines would not act.—Messrs. Macpherson and Huber have had a "blue button" bestowed on them for their services in connection with the Cuban Mission.—The Japanese envoy to Peking left Chefoo overland on the 15th December.—The German vessel *Lesmona* was lost near Chefoo on the same date.—The Peiho and the Gulf were frozen in on December 27.—A new arsenal is to be established at Si-ngan-fu in Shantung.—A system of torpedo defence for Tientsin and Taku is to be inaugurated in the spring.—There is no news whatever from Peking, except that Sir Thomas Wade strongly disapproves of the tone of Li Han Chang's memorial respecting the Yunnan affair.

—A letter from Mauritius says that a terrible landslip occurred in the neighbouring island of Bourbon, by which a small valley is said to have been completely filled with *debris*. Over sixty persons have been killed, some having disappeared through having been buried under the earth avalanche, and many others are without homes. The Reunion authorities appear to have exerted themselves to the utmost to relieve the sufferers.

Thursday, February 10.

—*Times of India:* "The Chinese have built a man-of-war, and christened her the "Terror to Western Nations." Her career up to the present has not been fortunate. There was a difficulty in launching her, because the Chinese officials declined to allow sufficient grease for the "ways." When fitted with engines the steam would not come properly, and she could not leave the docks, for the very excellent reason that the engines could not work the screw. When the last mail left, the Chinese were wondering how they were to get her to start on her mission of terror."

—*Indian Statesman:* "We are glad to find that the bazaar in aid of the funds of the Baptist Church Day School proved a success."

—The following items are from an American paper: The Boston and Providence Railroad Corporation magnanimously cut down the stockholders' dividends, but not the wages they pay their employées. President Clifford offered to have his salary reduced one-half rather than do it. All honour to him for it!

It is said that twenty cigars is the number now annually manufactured for every man, woman and child in the United States. Forty years ago two was the allowance.

One of the recent additions to the British Museum is a copy of the "indulgence" issued by Leo X, for raising money, which was hawked about Germany by Tetzel, and roused Luther to action.

The people in this country paid for taxes during the fiscal year ending June 30, $110,545,151.23 in currency. The people of Great Britain paid during the same period $183,962,756, gold.

—*Evangelical Christendom:* "A curious case has come before the Inquisition in Rome. Monsignor Galeski, showing the Archduke Charles Louis, lately on a visit to Cracow, the relics contained in the cathedral of that city, laughingly remarked while he exhibited the relics of the cross, "To believe its authenticity we would need to presuppose another miracle like that of the loaves, as all the bits of wood said to be taken from the original one would make a cross as high as the cathedral of Cracow." The Archduke, shocked at such sacrilegious levity in the mouth of a bishop, replied, "But have you no Papal brief accrediting its authenticity?" "Briefs and bulls in abundance," answered the Bishop, "but your Grace must remember that in those days the Popes were not infallible." The Holy Father is fond of jokes, but this one was not to his taste, and when Monsignor Galeski came to Rome recently, seeking advancement to another bishopric, he met with a cold reception, and was plainly told that he must first make good his cause before the Holy Office. He accordingly thought it most expedient to take his departure, leaving his vicar behind to answer for him. The Bishop of Cracow is one of those who most strenuously opposed the bull of Papal infallibility."

Friday, February 11.

—A home journal states that the late Lord Lytton's unfinished romance of *Pausanias* is in the press. The work is edited by the coming Viceroy, who has written a long preface. "A mail steamer," says our contemporary, "was wrecked some time ago on the voyage from Lisbon; but her mails were soon fished up, and among them were the proof-sheets of *Pausanias*. They had dried, when they reached London, into a solid mass, and the printers had to bake them before the sheets could be parted."

—Deaths last week, 463. There were 118 deaths from small-pox.

—*Poona Observer:* "On the immersion of the taboots in the river Moola Moota on Monday last, the 7th instant, about 5 o'clock in the afternoon, when the banks of the river were crowded with a large number of spectators to witness the immersion, a cry was raised that somebody was drowning. The shouts and cries from the crowds proceeded from a place in the vicinity of the left bank, close to Baron De H. Larpent's house. Major Fosbery, V. C., who had only that moment arrived, plunged at once from his boat into the river, and after diving four times brought up the body of a native lad fifteen years of age. It was with great difficulty that the gallant major struggled on to the bank with his load, which was greatly enhanced by the weight of the clothing. The courage displayed by this gallant officer and his skill in diving will no doubt be appreciated to its full extent, when it is known that the place where the accident happened, the river's bottom, is dark and tangled with weeds. Shortly after the lad was taken out he died. Too much praise cannot be bestowed upon this gallant act of Major Fosbery. The lad, it appears, went into the river to bring *narras* that were thrown into the river."

—A steamer was yesterday running into danger at the S.W. end of Kennery Island, and heading a direct course for Alibagh. Guns were fired, and signals made from the light-house, in consequence of which she altered her course and kept off.

—The three American officers deputed by the United States Government to the Camp of Exercise, are now in Bombay prepering for a tour through Persia.

—*Overland Mail*, January 21st: Sir George Clerk retires from the Indian Council. We believe Sir Lewis Pelly is about to find a seat at the council.

Lord Lytton arrived in London from Lisbon on January 19th, and is engaged in preparing for his departure to India as Governor-general.

The date of the Prince of Wales's departure from India is named as March 19.

It is announced that Lord Napier of Magdala has been appointed to the governorship of Gibraltar.

There is talk in Crete of the annexation of the island to Great Britain.

A decision of the Chief Justices in favour of the underwriters as against Messrs. Sassoons in a marine loss on technical grounds, has been the talk of the city. The underwriters have decided to pay, and deny that they desired a victory in court on such a plea.

The Exchequer receipts from April 1st to January

15 amount to 56,624,464l. against 55,088,606l. in the same period of the last financial year.

The Bank rate remains 5 per cent.

Amongst the deaths recorded this week are :—Maj.-gen. F. G. Hamley ; Major-gen. Bristow, B.S.C. ; Col. E. J. Ferrers, late 4th Madras Cav. ; Lieut.-col. J. Bradish, late 105th Regt. ; Lieut.-col. F. B. Ward, late Royal Art. ; Lieut.-col. E. J. Ferrers ; Mr. W. S. Atkinson, Director of Public Instruction, Bengal ; Rev. C. Wimberley, formerly chaplain H.E.I.C.S. ; Rev. J. J. Farnham, late of Bombay; Sir D. Deas, K.C.B. ; Lady L. S. Hutchinson ; Lady C. de Crespigny ; Lady R. Grosvenor ; Mr. G. P. Scrope, late M. P. for Stroud ; and Mr. R. Shaw, M. P. for Burnley.

The total number of emigrants from Ireland last year was 51,462, against a total of 73,184 in 1874.

On January 11th the case of Miss Ernestine Hauser came on before the Civil Court of Breisach, Grand Duchy of Baden. An account of the case in the *Times* says—

Miss Hauser is the young lady who stated to her parents and her physician that several priests had induced her to wear a tight rope round her loins as a sure means of pleasing the Deity. When on the brink of the grave by this constant torture, an attempt was made to cup her feet and produce stigmata. The skin being filled with blood, owing to the pressure exercised by the rope, this cupping (according to medical opinion) would be sure to produce prolonged bleeding. One of the two priests concerned in this affair, and mentioned by the young lady in her late confessions, brought an action for libel against the physician who had published the story. The action, however, was withdrawn previous to trial. A little later the other priest sued the girl for telling the physician falsehoods at his expense. The case was tried four days ago, and, ending in the acquittal of the young lady, virtually led to a judicial corroboration of the alleged attempt to produce another Louise Lateau. During the trial, counsel for the crown expressed regret that the priests could not be prosecuted without the consent of the young lady, which he had failed to obtain.

Miscellany.

—Rev. W. E. Boardman :

Christ is my light, and in Him is no darkness at all, so that in Him I am free from darkness and walk in the light. Venus, beautiful Venus ! Brightest and warmest of all the planets, and largest too, though smallest ; how is it that thou art so beautiful and bright, so large and fair ? Ah !- I see it is because thou art nearest the sun. Ah, yes, and I see why thou keepest so near the sun ; because thou art so small. Oh to be very little and so to keep very near the sun ! Yes, I am sure this is one reason why I walk in the light, because I am so small.

But now suppose. bright and beautiful Venus, besides being enrobed in the brightness and beauty of the sun, should be completely permeated and filled with the fullness of the sun, what then ? Then she would be bright and beautiful within as well as without, all her garments like gold.

Suppose, again, Venus withdrawn from the sun, so that his light should no more be upon and within her, what then ? Then she would be all dark, within and without, just common dark, opaque, Venus-earth, that is all. So with me : all the light there is in me is Christ my light, all the brightness is Christ my glory. Separated from Christ I should be dark, cold, opaque. In Him I am light, warm, transparent. Free from sin ? Yes, free indeed. Sin has no dominion over me, for I am not under law, but under grace ; not in myself, but in Christ ; not on my own responsibility, but trusting in Christ on the strength of the promises. Practically free ? Yes, actually free indeed.

Past sin has no power to condemn me. It is all under the blood. Present sin has no power to control me, for a present Saviour from sin is my present deliverer. Future sin shall neither condemn nor find me, for my Saviour is He that was, and is, and is to come.

He will take care of the future as He does of the past and the present. I shall never be anything in myself but dark, cold, hard, opaque. But I shall never be anything in Christ but light, warm, tender, and clear. My freedom is infinitely better to me than if it was in myself.

If it was in me I might lose it, and get into bondage and darkness. In Christ it can never be lost, for it is inseparable from Him, and is always safe for me, and He is always with me and always mine. Provocation comes, and my quick temper, left to itself, would take fire like tinder, and if it did not flash forth like powder, would burn on like muck ; and if it did not set all on fire around me, it would fill all with the smoke of its own moodiness.

But I am free, I am not left to myself ; I have Jesus Christ with me, and He is quicker than fire, quicker than tinder or powder, and can put fire out before it is kindled —yes, or afterward either—and He can flash a sense of His own presence and power upon me quicker than provocation can set my temper on fire. Or if He allows it to take fire, lest I should begin to think myself free in myself, He can quench the fire instantly by the power of His own sweet presence, and show me that in myself I am nothing.

Thank God He is more to me, a little one, than the sun to Venus. He not only covers me with His own brightness and warmth, but He fills me with Himself, and delivers me from my own darkness, coldness, hardness, and fills me with His own cheering presence. Whom the Son makes free is free indeed.

Free also from strain, as well as from sin. Once I thought that a life of devotion to God must be one of awful strain. Now I see it to be just the reverse. And even after I had learned the perfect freedom of intercourse with God, at some times and in some lines, I thought it would be utterly imposible for one with domestic cares and trials, and business engagements and difficulties, and social and public responsibilities pressing upon him, so to live as to have his commerce with the Lord perpetual. But now I see that really the perpetual commerce is not only easy, but is the only way of getting peacefully and prosperously along amidst the pressing, distracting things in life. Still later on, after I had seen the testimony of James Brainerd Taylor and others to the fact that it is not only possible but delightful to live in freedom from sin, and in constancy of intercourse with the Lord, I could not conceive it possible that such a life should be otherwise than one perpetual strain, for how could it be kept up in any other way ?

Now I have found that through faith in the Son of God, intercourse with the Lord in perfect freedom is like the well springing up, and the rivers flowing forth, entirely spontaneous.

There is in it all no use for force-pumps ; it will not obey them, but must be free, or not be at all. I see now that during the first ten years of my life as a Christian it was only by faith, and so only in freedom, that I had any life at all, or any intercourse whatever with God, and I see that all my own force-pump toiling really amounted to nothing, and that one hour of real trust in Jesus would have done more for me than the whole ten years of toil and struggle.

The truth is that Kleuker had the right of it, when he told the then young D'Aubigné that what he needed for the solution of all his difficulties was a deeper acquaintance with the Lord Jesus Christ ; and D'Aubigne soon learned in a deeper experience the truth of what the venerable professor at Kiel had told him.

Yes, and so did I, but not till after a fruitless six months of the most desperate strain.

Then in an instant the truth was flashed upon me, that living by faith in the Son of God is not living by effort or strain at all, but by simple trust.

The waters of earth may be dug for and found, and pumped up from the depth : not so the waters of life ; they must spring up and flow forth, or not move at all.

The inhabitants of San José Valley, California, found some springs and pools on the surface, and from these supplied their households and watered their flocks and herds. Soon they dug wells thirty feet, or so deep, and from these by windlass and pump and windmill, they drew water to irrigate garden spots, here and there. By and by they went down by artesian boring three hundred feet, and came upon the fountain in the depths, when the waters sprang up away above the surface and flowed forth in rivers of living water. Christ is the infinite fountain of the great deep of God's love ; and the instant faith unites us fully with Him, the waters of life spring up and flow forth.

Christ is the fountain of life, faith is the artesian connection with Him, and life is perfectly spontaneous in Him, and so in us when united with Him. And as to the constancy of commerce with God in Christ Jesus by the only Spirit, it is not only easy, but really it is the only way to live without failure.—*Times of Refreshing.*

—*Advance:*

The last *British Quarterly Review* opened with an article on Religious Art, which contains some criticisms of remarkable pertinence and force. A great deal that goes under the name of "religious art," the writer shows, has no religious element in it whetever, and, in its misrepresentation of religious themes or sacred persons and events, is almost as bad as positive profanity. This is particularly true of the representations of Christ, which, almost without an exception, are strangely defective in respect of energy, either of body or mind. Speaking of Holman Hunt's famous picture of Christ, the critic is hardly at all extravagant in saying, "Never were mental weakness and the absolute deficiency of moral power more ably shown." Fallen humanity could have little hope from such a delicate and dainty personage. This is not the Christ. The eyes of all would never have been fastened on an aspect such as this. Here is no possibility of any Saviour of the world. No one would put his trust in such a paragon of imbecility. "Nothing," he adds, "more religiously pernicious could be undertaken than the general dispersion of engravings of such works. Its chief tendency would be to vilify our Saviour in the eyes of men. The Romish clergy made him in their sacred pictures everything that is desirable of human weakness, a 'sheep,' exclusively intended 'for the slaughter'; and these paintings of their 'teachings' could but serve to justify the Jews, and to explain, with creditable reason, the historic fact that Jesus was neglected and despised of men."

Of course Christ is beyond the reach of art ; and yet something better, in the respect mentioned, must be attainable. And it will not be out of place to remind both painter and preacher, that the Son of Man, to whom all power in heaven and on earth has been given, and who proclaims, Come unto Me all you that toil and are burdened, and I will give you rest, must be a Being whose gentleness does not spring from inherent weakness, but rather from his own limitless wisdom, might, and spiritual energy.

Selections.

ROBERTSON'S THEORY OF PRAYER, CRITICISED.

BY REV. W. W. PATTON, D. D.

WHAT is the proper conception of prayer, as to the nature of the act ? Is it a dealing with one's self, or with God ; or, possibly, with both ? Is it simply a devout contemplation of the divine character and works, though clothed in the garb of an address to God ? Is it, as Rev. F. W. Robertson asserts, only submission of the human to the divine will ; a saying merely, "Not my will, but thine be done"? Or is it substantially and principally a cry of want, a petition for aid, a direct asking of God, for the purpose of receiving ? If the latter be the authentic view, there is something to be said, for or against it, in the matter of answers : otherwise the subject of answers is an impertinence, and its discussion a waste of breath.

The word prayer, both in Scriptural and in popular usage, denotes a somewhat comprehensive exercise, throughout which there is a personal approach of the soul to God. It may be in connection with other, in public or family worship ; or it may be as an individual and private act only. In either case and whether the words be audibly repeated or silently thought, the man speaks with God, mind with mind, heart with heart. It is not mere meditation upon God, but a direct address to him. Man talks with God. So Abraham felt, when he said : "Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes."

Here is where Rev. F. W. Robertson, in his sermon on prayer, comes far short of the truth. Taking for his guide a single expression of Jesus, in the experience of agony in the garden, "Not as I will, but as thou wilt," he resolves prayer into mere submission to the divine will, instead of simply recognizing submission as one condition of acceptable prayer. He says : "All prayer is to change the will human into submission to the will divine." "Prayer is one thing, petition quite another." "The divine wisdom has given us prayer, not as a means whereby to obtain the good things of the earth, but as a means whereby we learn to do without them ; not as a means whereby we escape evil, but as a means whereby we become strong to meet it." This is of the character of all half-truths : it is a view practically false and injurious. If generally accepted, it would lead to a fatalistic passivity, instead of a resolute activity, and would end in the total disuse of prayer. Indeed, he accepted that conclusion, for he remarks : "That life is most holy in which there is least of petition and desire, and most of waiting upon God." And in his misapprehension of the inference to be drawn from the exclamation of Jesus, before quoted, he says : "Practically, then, I say : Pray as he did, till prayer makes you cease to pray." This was said devoutly and earnestly, by a truly spiritual man ; but by one, also, who looked at truths too exclusively in a subjective way, shrinking from their objective reality, and who also by temperament and disease inclined to the mystical side of religion.

Mr. Robertson is by no means alone in this conception of prayer. Apart from the magnetism of his influence over readers, and the speciousness of his quite too limited illustrations of petition to God, there is a disposition at present to concede too much to the objections of the philosophic skeptics, and to render prayer unobjectionable by making it almost objectless. Thus a valued ministerial friend, at the West, writes : "My own mind looks more to prayer as a power for uplifting the spirit to divine communion, and so helping, not so much to obtain what we may desire or want, as to bring us into perfect acquiescence with the order of providence, and into obedience. Our Lord did not encourage those who sought for 'signs and wonders.' "Another able but eccentric minister at the East, writes : "I do not dare preach to my people that men ought always to pray because they will get what they ask for. My doctrine is, that 'men ought always to pray and not to faint, *whether their prayers are answered or not.* And I deplore the tendency which would seem to exhort people to prayer as a short way of getting what they want. The true value of prayer is, that it stops people from wanting what they can't get."

The wonder is, that such a theory is held by one who is a disciple of him who taught his followers to

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"ask," with the promise that they should "receive," and not that they should stop wanting; and who backed his instruction "always to pray and not to faint," with the parable of the widow who *obtained* from the judge what she so importunately asked for; and added: "And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?" Thus, as Dr. Bushnell says, "Prayer becomes a kind of dumb-bell exercise—good as exercise, but not to be answered." Let the Saviour's words be carried out in the various figures used, on this theory, and its absurdity becomes at once apparent. He bids us "ask." Imagine a child asking for some favor, or for the relief of some want, and standing, hour after hour, repeating his requests, and being told by the father: "Go on asking, my child; it does you much good to ask. The longer you ask, the more good it will do you. Do not expect to receive anything, however, as the principal benefit of asking is that, by and by, you will not want anything and will cease to make any request." Jesus bids us "seek." Imagine a mother seeking a lost child. She looks through the house and along the streets, then searches the fields and woods, and examines the river banks. A wise neighbor meets her and says: "Seek on; look everywhere; search every accessible place. You will not find, indeed; but, then, seeking is a good thing. It puts the mind on the stretch; it fixes the attention; it aids observation; it makes the idea of the child very real. And, then, after awhile, you will cease to want your child." The word of Christ is "knock." Imagine a man knocking at the door of a house, long and loud. After he has done this for an hour, a window opens and the occupant of the house puts out his head, and says: "That is right, my friend; I shall not open the door, but then keep on knocking. It is excellent exercise, and you will be the healthier for it. Knock away till sun-down, and then come again and knock all to-morrow. After some days thus spent, you will attain to a state of mind in which you will no longer care to come in." Is this what Jesus intended us to understand, when he said: "Ask, and you shall receive; seek, and ye shall find; knock, and it shall be opened unto you"? No doubt one would thus soon cease to ask, to seek, and to knock; but would it not be from disgust?

THE REAL PRESENCE.

Dr. Cumming, of London, recently said that in the highlands of Scotland he once met a lady of noble birth who asked him if he believed in the "real presence." "Certainly I do," he said. "I am very glad," she replied; but you are the first Protestant clergyman I ever met with who did. "We attach different meanings to the same words," said Dr. Cumming. "I believe in the real presence of our Lord wherever two or three are gathered in his name. I cannot believe as you do about the real presence when I consider the words,' In remembrance of Me.' Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity."—*The Baptist Weekly.*

TELEGRAPHIC NEWS.

St. Petersburg, February 3rd: The Russian Cabinet is now considering a scheme for partially withdrawing the subsidies of the Russian Steam Navigation Company, and will instead refund the Suez Canal tolls on Russian vessels from India and China to the Black Sea.

London, 4th: Cardinal Manning is supporting the Vatican in examining a scheme for a union between the extreme English Ritualists and the Church of Rome. One hundred leading Ritualist clergymen have repudiated the scheme.

Paris, 5th: There has been a terrible colliery explosion at Saint Etienne. One hundred and seventy persons perished.—The French mission to Egypt for the purpose of assisting the Khedive out of his financial difficulties, has proved a failure.

London, 5th: Denial is given to the announcement of the betrothal of Her Royal Highness the Princess Beatrice to Prince Louis of Battenberg.—Obituary—Earl Howe.

7th: Her Royal Highness the Princess Alexandra has arrived in London from Copenhagen.—Lord Lytton will embark from Brindisi on board the steamer Orontes, which will leave Portsmouth on the 1st proximo.—His Royal Highness the Duke of Edinburgh has assumed the command of Her Majesty's ship Sultan, of the Channel Squadron. The Sultan will proceed on a special cruise.—H. M. troop-ship Malabar has passed through the Suez Canal, outward bound.—Cardinal Manning has disavowed the scheme for a union between the Church of Rome and the extreme Ritualists.

Constantinople, 7th: The reforms contemplated by Count Andrassy have received general consent by the Porte, so far as they apply to the insurgent provinces.

London, 8th: The session of Parliament was opened today by Her Majesty in person, accompanied by Her Royal Highness the Princess Alexandra.—The Royal speech said that "our relations with foreign powers was cordial. It was considered our duty not to stand aloof from the efforts now being made by the Allied Powers for pacifying the provinces of Bosnia and Herzegovina. Therefore, while respecting the independence of the Porte, Government had joined in urging the Sultan to adopt such reforms in Turkey as may remove all reasonable cause for discontent among the Christian subjects. I have agreed to the purchase, subject to your sanction, of the Khedive's shares in the Suez Canal, and confidently rely on your enabling my Government to complete a transaction wherein public interests are deeply involved. Representations made to China relative to the Burmah Expedition of 1875 have been received in a friendly spirit, and I await the result of the enquiry regarding the death of Mr. Margary, firmly convinced that it will be conducted in a manner leading to the discovery and punishment of the offenders. I am deeply thankful for the uninterrupted health of my dear son, enjoyed during his journey in India and for the hearty affection which he has received from my Indian subjects of all classes and races; this assures me that they are happy under my rule and loyal to my throne. When the direct Government of the Indian empire was transferred to the Crown, no formal addition was made to the style and titles of the Sovereign. I have, therefore, deemed the present a fitting occasion to supply the omission. A bill on this subject will be laid before you. A Royal Commission of Enquiry will be opened to examine into the treaties, obligation and instructions, relative to the suppression of the slave trade. You will be invited to consider what are the best measures for punishing those slave traders who are subjects of the native princes of India. I trust that the ability and energy displayed in the operations in the Malay Peninsulla have restored order and the just influence and authority of the country. The speech concludes by stating that bills will be submitted for the regulation of ultimate tribunal appeals and the amendment of the present shipping laws. Legislation will also be introduced on the subject of the universities and primary education.—Up to seven o'clock there is nothing new about the Canal. The reference in the Queen's Speech to the Slave circular and a Royal Commission of Enquiry caused great sensation. Mr Whitbread's motion revoking all circulars, and advocating universal protection under the British flag, raises a great issue. This is a counter-move to the Royal Commission. —The Queen's reception was good, but not enthusiastic.—Dr. Kenealy's procession was stopped at Whitehall.—The Duchess of Edinburgh will, after the London season, go to Russia, where the Duchess will make a stay of some length during the absence of His Royal Highness the Duke of Edinburgh in command of H. M. ship Sultan.

9th: Both Houses have voted the addresses in reply to the Royal Speech yesterday.—Lord Derby, in reply to Earl Granville, said that in supporting Count Andressy's Note, there would be no violation of the Treaty of Paris. He defended the action of Government in purchasing the Canal shares, and stated that Mr. Cave's instructions were not to interfere in the financial schemes submitted to the Khedive.—The Marquis of Hartington made a speech in which he condemned the recent Admiralty Slave circular, as well as the policy of purchasing the Canal shares, which he considered alike dangerous as well as profitless. —Mr. Disraeli said that the Royal Commission of Enquiry which it was intended to open for examining the slave trade question would lead to a full discussion on the subject. Despite the support which Her Majesty's Goverment had given to Count Andrassy's Note, England was as free as ever. Mr. Disraeli then lengthily defended the purchase of the Canal shares and pointed out the value of the Suez Canal in connecting the chain of fortresses between England and India.—Mr. Gladstone approved of the action Government had taken in supporting Count Andrassy's Note.

Madrid, 8th: The Alfonsists are now masters of the provinces of Biscay and Alava.

PASSENGERS SAILED.

Per P. and O. Str *Thibet*, 7th:

For Southampton.—Mr J R Arthur, Mrs T G Hewlett and infant, Mr Albert Grey, and Mr Heyn.

For Brindisi—Sir Louis and Lady Malet, Miss Pellew, Mr Colvin, Colonel Woods, and Mr J. McAlister.

For Venice—Mrs and Miss Yate, Mrs Hallum and infant, Major S G C Hogge, Miss Dawson and friend, and Mr H Haywood Jones and brother.

For Suez—The Duke of Sutherland, Dr and Mrs Jackson, child and infant, Mrs and Miss Richardson, Mr and Mrs C S Baylis, and Mr William Baylis.

Domestic Occurrences.

DEATHS.

PEARSON—February 2nd, at Byculla, of child-birth, Eliza Amelia, the beloved wife of Mr. H. Pearson, late Inspector Salt Revenue, aged 27 years and 2 days.

MARSTERS—February 5th, in the European General Hospital, of small-pox, Samuel Marsters, 2nd officer on board the ship Choice, aged 24 years.

TRAILL—At Jeypoor, on the evening of the 3rd February, Jessie, the beloved wife of the Rev. John Traill of the United Presbyterian Mission Jeypoor.

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